

A
CATECHISME,
Composed
ACCORDING
To the order of the Ca-
techisme in the Common
Prayer booke.

CONTAINING
A bricfe EXPOSITION of
I. *The Creed.*
II. *The ten Commandements.*
III. *The Lords Prayer.*
IV. *The Sacraments.*

By M. NICHOLLES, B. D. P. P.

*The fifth Edition, corrected and
much augmented.*

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CATHARTIC

Compound

ACCORDING

To the

Prescription of the

Common

Consent

A

Small

IV

Dr. M. NICHOLS, B. D.

The

Small

LONDON

Printed by

The Introduction.

Question.



Q. When did they give you your Name?
A. In my Baptisme.

Q. Why was your Name then given?

A. That I might be put in minde (as
 often as I heare my name) of the Co-
 venant then ratified betwene God and

us, by which we are made

A. I am thereby made a member of
 Christ, the child of God; and an inheri-
 ritor of the Kingdome of Heaven.

A 2

Q. What

Gal. 3. 27.
 Rom. 8. 30.
 Gal. 3. 26.
 Ro. 8. 17.

Q. What should you have been without this?

A. As I was by nature, so should I have continued still, a child of wrath, a member of the Devill, an heire of hell and damnation.

Q. Did your God-fathers and God-mothers undertake any thing for you in answer hereunto?

A. Yes, they did promise and vow three things in my name.

Q. But are you bound to make good they promised in your name?

A. Yes, if I will enjoy the benefits promised to me by them.

Q. What was the first of those three things which they promised for you?

1. Tim. 2. 16.

A. That I should forsake the Devill and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh.

Q. How are you to forsake the Devill?

c. Gen. 39. 9.

A. By refusing to hearken to any of his wicked suggestions.

Q. How are you to forsake the world?

f. 1. Joh. 2. 15.

A. By withdrawing mine affections from the honours, riches, pleasures, and other contentments which the world affordeth.

Q. 3. m.

Q. But may not a Christian enjoy such contentments as the world affords?

A. Yes, & so farre as he doth not let his heart and affections upon them, so as to withdraw them from God, and from his service.

Q. How are you to forsake the lusts of the flesh?

A. By denying satisfaction to mine own naturall desires and affections, so farre as they are any way repugnant to the Law of God.

The first maine part.

THE CREED

Which was the second of those three things which your God, fathers and Godmothers undertooke for you, when your name was given.

Q. That I should believe all the articles of the Christian faith.

Q. What are the articles of the Christian faith which you are to believe?

A. They are contained briefly in that which we call the Apostles Creed.

Q. Why is it called the Apostles Creed?

A. Not because it was composed by the

the Apostles, but because it comprehendeth the summe of that doctrine which the Apostles taught.

Q. Is not the Creed then sufficient unto them to ground our faith upon?

A. No, but onely as it holdeth conformity with the Word of God.

Q. Where is the Word of God to be found?

A. In the holy Scriptures, or in the Bookes of the Old and New Testament.

Q. Whence have the Scriptures their authority?

A. From the holy Ghost, by whose direction they were penned.

Q. How know you that these bookes were penned by the direction of the holy Ghost?

A. Partly by the testimony of the Church in all ages; the constancy of the Saints in suffering, and the miracles wrought by God himselfe for confirmation thereof.

Q. How know you that these bookes were penned by the direction of the holy Ghost?

A. Chiefly by the Majesty of the style, the admirable consent of the Writers, the heavenly doctrine contained therein, and the strange effects wrought thereby in the hearts of men.

Q. Is

A Catechisme.

5

Q. Is this sufficient to persuade a man of the divine originall and authority of the Scriptures?

A. This is enough to convince any man, be hee never so obstinate; but effectually to perswade the heart, the¹ inward testimony of the Spirit is necessary and only all-sufficient.

1. Cor. 2.
14.
1. Joh. 2. 20.
27.

Q. Are these Scriptures of themselves a compleat rule of our Faith?

A. Yes, in as much as they containe whatsoever is needfull to be knowne or believed unto salvation.

m 2 Tim. 3:
16, 17.

Q. But are they not so obscure, that they neede an interpreter to declare the meaning of them?

A. Yes, but so as the interpreter presume not to bring thereunto any sense of his own, but declare the meaning of one place by another, that every one may judge of it.

a Mat. 19. 4.
p 1 Cor. 10.
15.

Q. How shall the unlearned judge of that which is alleaged, the Scriptures being written in hebrew and greeke, which they understannd not?

A. They ought to be translated into severall tongues, that are better knowne to all sorts of people, that all may read and understand them.

q 1. Cor. 14.
16, 27, 28.
Acts 2. 1.

A 4

Q. What

Q. What doth the Apostles Creed teach you?

A. It teacheth mee to believe aright in God?

Q. What is it to believe in God?

b Jam. 2. 19

c Joh. 1. 9

d Ro. 10. 12

A. Not onely b to be perswaded that there is a God, but knowing in some measure what hee is, d to put my whole trust and affiance in him.

Q. How are you perswaded that there is a God?

A. 1 By the light of nature and consent of all nations.

e Ro. 1. 20

2. By the mighty workes of God, and specially his retraining of the malice of the Devil.

3. By the working of mine owne conscience f checking mee when I doe evil, though never so secretly, and as it were citing mee before Gods Tribunal.

f Ro. 2. 15

Q. What doe you know concerning God, what he is?

g Joh. 4. 24

h Ex. 3. 14

A. That he is an eternall Spirit, having his being of himselfe.

Q. How many Gods be there?

i Deut. 6. 4

A. There is but one God onely.

Q. How is it then, that there are said to be three that beare witness in heaven?

k Joh. 5. 7

A. There

Answer. There are three Persons in whom this owne God subsisteth entire and undivided, after an unconceivable manner.

Q. Which are those three persons?

A. The Father, the Son, and the holy Ghost. 1 Mat. 28. 19.

Q. What doe you helieve specially concern-
ing the first person?

A. That he is the Father Almighty,
maker of heaven and earth.

Quest. In what respect is he called the
Father?

A. Chiefly in respect of Iesus Christ, Eph. 1. 3.
his naturall Sonne, whom hee hath be- and 1. 14.
gotten of his own substance from all eter-
nity.

Q. Is he a Father to any besides?

A. Yes he is a Father through Christ b Gal. 3. 26.
to all that helieve in him among whom I and 4. 4. 5.
account my selfe to be one. Joh. 1. 21.

Quest. What doth the title Almighty

import? 1. 10. 1. 11.
A. That he hath all sufficiency in him-
selfe, and specially, that he is able to do
whatsoever he will.

Q. Is not the Son Almighty in this

as well as the Father? Joh. 1. 21.
A. Yes, this attribute being essen-
tiall

shall to the Godhead must needs be common to all three persons.

Q. How then is it ascribed peculiarly to the Father?

A. It is ascribed primarily to the Father, as he is first in order of the three persons, and from whom the divine nature, with all the perfections thereof, is derived to the Sonne and holy Ghost.

Q. What means you by saying he is Maker of heaven and Earth?

A. Herein I acknowledge that God the Father, as he is the fountaine of all being, hath according to his owne good pleasure given to the world, and all things therein, their proper being.

Q. How many things are comprised under this?

A. Those three maine works of God, his Decree, Creation, and Providence.

Q. What is Gods Decree?

A. The eternall counsell and purpose of God, whereby he set downe within himselfe whatsoever should come to passe in time.

Q. What is the Creation?

A. The first outward worke of God whereby he made all things of nothing in six dayes.

Q. What

Q. What is Gods providence?

A. The continuall care that God hath over all his Creatures, whereby he^a preserveth and^b governeth them; with all their actions.

Q. Which are the chiefest of the Creatures made, preserved and governed by God?

A. Angels and men.

Q. How was man made at first?

A. In a most holy and happy estate.

Q. Wherein consisted mans holiness?

A. In that he was created^d after the Image of God.

Q. Wherein stood that Image of God?

A. Chiefly in the cleere knowledge of God and true conformity unto his holy will.

Q. Wherein did mans happiness consist?

A. In enjoying a most sweet communion with God; besides all the pleasures of Paradise.

Q. Did man continue in this blessed estate?

A. No, hee lost it by falling from God.

Q. How did he fall from God?

A. By

1 Gen. 3. 16.

A. By ¹ sinning wilfully against God, and transgressing his righteous Law in eating the forbidden fruit through the enticement of Satan.

k Eph. 2. 3. 30.

Rom 7. 14.

Q. VVhat followed upon this fall of man?
A. The ² miserable estate and condition wherein all men doe naturally abide to this present.

Q. How cometh it to passe that all men are miserable by the sin of one man?

1 Romant. 5. 12.

A. Because all were then in his loyns, and so guilty of his sin.

Quest. VVherein consisteth this misery of man?

m Ro. 3. 23.

A. In ³ sinne, and the punishment of it.

Q. VVhat is sin?

a 1 Joh. 3. 4.

A. Any ⁴ declination from, or transgression of the Law of God.

Q. How many kinds of sin are there?

A. Two: Originall and actuall.

Q. VVhat is Originall sin?

a Rom. 8. 7.

A. It is ⁵ the corruption of our whole nature, which wee have from our first conception, whereby every power and faculty^a of soule and ^b body is averse from good, and prone to evil.

b Ro 6. 13

10 and 3. 13.

24. 5.

c Rom. 17.

26.

Q. VVhat is actuall sin?

Ans. ^c Any falling in our particular actions

them to fulfill the Law of God.

Q. How many wayes may Gods Law be violated?

A. Either by doing things forbidden, or by leaving undone things commanded, or by doing things commanded in an undue manner. d Num. 15. 30. 32. and 9. 13. 1. 4. Pro. 28. 9.

Q. What is the punishment of sinne?

A. Death.

Q. What is death?

A. An utter losse and deprivation of life and comfort, joyned with a fearefull subjection to the curse of God. Rom. 8. 23. Gen. 2. 27.

Q. How many kindes of death are there?

A. Two; the first pertaining chiefly to the body, the second more immediately touching the soule. Rev. 20. 6.

Q. Wherein standeth the first death?

A. Properly in the dissolution of the humane nature, when the soule departeth from the body: but it compriseth under all the calamities of this life, that make way thereunto. Ecc. 12. 7. Exodus 10.

Q. What are those calamities that make way thereunto?

A. All kinde of bodily infirmities, paines and diseases, together with all outward losses and crosses in goods, good name,

name or friends, or ought else that belon-
geth unto us.

Q. Wherein consisteth the second death?

A. In the losse or absence of spirituall
life, which is begunne in this world, and
perfected in the world to come.

*Q. What are the beginnings of it in this
life?*

A. Blindnesse of minde, hardnesse of
heart, horror of conscience, subjection
to Satans delusions, and a reprobate
sense.

*Q. What is the perfection of it in the
world to come?*

A. Everlasting separation from the
comfortable preience of God, joyued
with endlesse torments with the devils in
Hell.

*Q. Are all men subject to this wofull con-
dition?*

A. Yes generally: all that are but only
men, without exception.

*Q. But is there no means left to escape
this misery?*

A. None in the world, but only by
Jesus Christ our Lord.

Q. Who, or what is this Iesus Christ?

A. The second person in the Trinity,
the only begotten Sonne of God the Father.

Q. Why

Q. Why is he called Jesus Christ?

A. Because he is appointed of God to be our Saviour. Acts 10. 38. Mat. 1. 21.

Q. Why do you call him our Lord?

A. Because he hath redeemed us to be a peculiar people to himself. 1 Pet. 1. 18. Rom. 14. 9.

Q. Could no other but the Son of God undertake and accomplish the work of our redemption?

A. No; because no other could pay a price of sufficient value for us, or overcome death, and destroy the works of the Devil. 1 Pet. 1. 18. 1 Cor. 15. 26. 16. 17. Job. 3. 8.

Q. What did the Son of God to redeem us?

A. He became man; and in the nature of man satisfied the justice of God. 1 Joh. 1. 14. 1 Pet. 2. 24.

Q. Must he needs become man to redeem us?

A. Yes; that he might suffer for sinners, and that in the same nature that had sinned. 1 Pet. 2. 24. 1 Joh. 1. 14.

Q. How did he become man?

A. He was conceived by the holy Ghost, borne of the Virgin Mary.

Q. How was he conceived by the holy Ghost?

A. In that his humane nature was miraculously

miraculously Trained by the power
 working of the holy Ghost in the womb
 of the Virgin.

Q. Why was he so conceived?

A. That he might be pure and free
 from original sinne, where with all are
 tainted that are conceived the ordinary
 way.

Q. Why was he borne of a Virgin?

A. That hee might be knowne to be
 that seed of the woman that was to
 breake the Serpents head.

Q. How did Christ in our nature fulfill
 Gods justice?

A. By fulfilling the Law, and under-
 going the curse thereof.

Q. How did he fulfill the Law?

A. By doing whatsoever the Law re-
 quired in thought, word, and deed,
 throughout the whole course of his
 life.

Q. How did he undergoe the curse of the
 Law?

A. Partly by enduring manifold an-
 nyes all his life long, but chiefly by his
 last sufferings and death.

Q. What were those last sufferings of
 his?

Ans. Those which he suffered un-
 der the curse of the Law.

der Pontius Pilate.

Q. What was this Pontius Pilate?

A. He was at that time ^c the Governour of *Iudea* under the Roman Emperour. c Luke 3. 1.

Q. What did Christ suffer under him?

A. After ^d many foule indignities, hee was ^e condemned by him to the shamefull death of the Crosse, and accordingly was crucified. d Joh. 19. 1.
e Ver. 18.

Q. Why was he thus condemned by an earthly judge?

A. That he ^g might free us from condemnation before the great Judge of all the world. g Ro. 8. 2, 3

Q. Why was he crucified?

A. That by undergoing such a painefull ignominious, and curled death, hee might ^h free us from the paine, and shame, and curse which we had deserved by our sinnes. h Heb. 12.
i 14. 15.
Col. 2. 13, 14.

Q. What was the issue or upshot of his crucifying?

A. His ⁱ Death. i Joh. 13. 30.

Q. Why did Christ die?

A. That he might ^k free us from eternal death. k He. 2. 15.

Q. What followed upon his death?

A. His ^l buriall, and ^m subjection to the

l Mar. 27. 59
60.
m Luke 24. 1.

the power and dominion of death and the grave for a time.

Q. Why did he abide thus under the power of death and the grave?

A. That it might be certainly known
n Rom. 6. 6. that he was dead, and ^a that the body of sin might be utterly destroyed and abolished in us for ever.

Q. But did not Christ abide still under the dominion of death?

A. No, but ^o having subdued the power of death and the grave, hee arose againe the third day from the dead.
o Acts 2. 24. and 10. 40.

Q. Why did Christ rise againe from the dead?

A. Partly to ^p assure us that hee had fully discharged our debt, and partly that
p Rom. 4. 25. he might ^q raise us up to the life of grace
q Ro. 6. 4. 5. here, and to the ^r life of glory at the last day.
r Rom. 8. 11.

Q. Did Christ abide here on earth after his resurrection?

A. No, but onely ^f forty dayes, wherein hee shewed himselfe to his Disciples, to assure them that hee was risen,
f Acts 1. 3.

Q. What did he when those forty dayes were ended?

A. He ^{ascended} into Heaven.
Luke 24. 51.

Q. Why

Q. Why did he ascend into Heaven?

A. That hee might triumph more gloriously over his and our enemies, and make way for our ascension thither. Eph. 4. 8.
d John 14.
23.

Q. What doth he now in heaven?

A. There sitteth at the right hand of God the Father Almighty. Ma. 16. 17.

Q. What means you by his sitting at the right hand of God?

A. His exercising of that soveraigne power, which he hath as he is our Mediator over all the world. FMa. 28. 18
Eph. 1. 10. 21

Q. What benefit have we thereby?

A. By meanes hereof wee are defended from all our enemies, and have all good things needfull conferred upon us. g Rom. 8. 34
and 16. 20.

Q. What shall be the last act of this his severaignty?

A. That from hence hee shall come to judge both the quick and the dead. h Acts 1. 11.
2 Tim. 4. 1.

Q. Who are the quick and dead that are to be judged by him?

A. All men that ever were from the beginning, are, or shall be to the end of the world, whether they shall be alive then, or dead before. 1 Thes. 4.
13. 1. 5. 27.

Q. How shall they be judged?

B 2

A. Accor-

k 2 Cor. 5. 10
John 5. 29.
Mat. 25. 34.
41.

A. k According to that which they have done in their bodies, either good or evill, they shall be either absolved or condemned.

Q. When shall this judgement be?

l Job. 19. 25.
m Mat. 24. 36

A. At the^l last day, or in the end of the world: but when that is, ^m what yeare, day, or houre that shall be, is a secret that God hath yet imparted to no Creature, but reserveth to himselfe alone.

Q. But shall not all men be absolved by Christ at the last judgement, since he hath satisfied Gods justice for all our sins?

a Mat. 1. 21
Eph. 5. 29.

A. No: forasmuch as the satisfaction that hee hath made is availeable to none, but only to ^a such as have a speciall interest in him.

Q. Who are they?

b Joh. 3. 16,

A. Only they that by a true ^b faith lay hold on him.

Q. What is Faith?

c 1 Cor. 5. 11
d Acts 16. 31
Rom. 4. 5.

A. It is ^c a beliefe of the Gospell, joyned with ^d a resolute casting of ones selfe upon Christ alone for the remission of sin, and salvation.

Q. How is faith wrought?

e 1 Cor. 12. 3
13.

A. ^e By the holy Ghost.

Q. What is the holy Ghost?

A. The

AThe third person in the ^c Trinity, ^{f Acts 5.3,4.}
equall in majesty and glory to the Father
and the Sonne, and ^s joyntly proceeding ^{g Joh. 15.26}
from them both. ^{& 16.14, 15.}

Q. *What is the speciall worke of the holy Ghost?*

Ans. To ^h sanctifie all the elect peo- ^{h 1 Cor. 6.11.}
ple of God, and thereby to ⁱ seale and ^{i Eph. 1.13.}
confirm unto them their interest in ^{i John 4.13}
Christ.

Q. *Who are they that are thus sanctified by the holy Ghost, and united unto Christ?*

A. The holy Catholick Church.

Q. *What is the Catholick Church?*

A. The ^k whole company of Gods ^{k Acts 2.47}
elect, that have been, are, or shall be cal-
led out of the World, and joyned unto
Christ.

Q. *Why is it called Catholick?*

A. From the universall extent of it; ^{l Acts 10.34,}
because ¹ it is not confined to any age, ^{35.}
place, or sort of persons, but reacheth to
all ages, places, and sorts of men whatso-
ever.

Q. *Why doe you call it holy?*

A. Because it is in all the true mem-
bers of it ^m sanctified, and made holy by ^{m Eph. 5.13}
the Bloud and Spirit of Christ. ^{Eph. 5.16, 27}

Q. Are none to be reputed members of the Church, but such as are thus sanctified and made holy?

A. All that live in the visible Church, and give not prooffe to the contrary, are (in the judgement of Charity) so to be reputed: but none are so indeed, but those that are endued with true holinessse.

Phil. 1. 7.

1 Cor. 1. 2.

Q. What are the priviledges that belong to the true members of the Catholick Church?

A. They are foure in number, of which the two former concern this life, the two latter the life to come.

Q. Which is the first of those that concern this life?

A. The Communion of Saints.

Q. What understand you by the Communion of Saints?

1 John 1. 3.

7.

1 Cor. 1. 4.

A. The entire fellowship and society which the faithfull have with Christ by faith, and among themselves by love.

Q. What benefits have we by this fellowship with Christ?

1 Th. 5. 4.

3. 5.

2 Cor. 5. 21.

A. By this meanes our finnes are imputed to him, and taken away by him, his righteousnessse, with all the benefits

ments thereof is communicated unto us
and made ours.

*Q. What followeth upon that fellowship we
have among our selves?*

A. A mutuall intercourse of d prayers, d Jam. 5. 16.
and other offices of love, together with a
free communication of all the graces of e Ads 4. 32.
God and all other good things, to the be-
nefit and comfore of each other.

*Q. What is the other of those priviledges
that belong to the faithfull here in this
life?*

A. The forgivenesse of sins.

*Q. What meane you when you say, I be-
lieve the forgivenesse of sins?*

*A. Herein I professe my assurance, that
God for Christs sake doth freely forgive
all the sins of all the faithfull, and mine* f Eph. 1. 7.
& 4. 32.
among the rest.

*Q. Which is the first of those priviledges
that concerne the life to come?*

A. The resurrection of the body.

*Q. VVhat do you professe to believe
therein?*

A. That the bodies of all the faithful, g 1 Cor. 15.
20.
and mine among others, shall by vertue of
Christs resurrection be raised from death, 1 Thes. 4. 14,
16.
and joynd to their soules, so to continue
together without separation for evermore.

Q. But shall not the bodies of the wicked be raised too?

^bJch. 5. 28, 29. A. Yes, ^bby the power of God, but not by vertue of Christs resurrection.

Q. Wherein will the difference between them chiefly be?

A. In the last priviledge which the faithfull enjoy immediately upon this, wherein the wicked have no part at all.

Q. What is that?

A. Life everlasting.

Q. Wherein consisteth this everlasting life?

^c1 Joh. 3. 2. ^d1 Thel. 4. 17. ^ePal. 16. 11. ^fPhil. 3. 21. A. In the ^eclear vision, and ^dentire fruition of God, joyned with ^eunspeakable joy and ^fglory for evermore.

The second maine part.

The ten **COMMANDMENTS.**

Q. How may a man come to be assured of his interest in this blessed estate and condition?

^aJam. 2. 18. A. If hee ^acan approve the truth and soundnesse of his faith by the fruits of it.

Q. What are those fruits of faith by which the truth and soundnesse of it may appear?

^bMat. 23. 8. ^cHeb. 5. 9. ^dRom. 6. 17. A. Chiefly ^brepentance and ^cnew obedience.

Q. What

Q. What is repentance?

A. A turning from sin to God.

1 Act 3. 20.

Q. Whence doth this arise?

A. From ⁱ godly sorrow.

1 2 Cor. 7. 10.

Q. What is this godly sorrow?

A. It is a sorrow for sinne, whereby the heart of a man is deeply pierced with griefe and remorse, in this respect chiefly, that he hath by his sins ^k offended God.

k Psal. 51. 4.

Q. What followeth hereupon?

A. A continuall striving against all sin, & ^m avoiding all occasions, & temptations that lead thereunto; & this is even seconded with an endeavour of new obedience.

1 Heb 12. 4.
m ph 4. 27

Q. What is this new obedience?

A. A conscionable ⁿ performance of all such duties as God hath enjoyned. And this is the third thing that my God-Fathers and God-Mothers undertooke for me, on in my name.

n The 1. 12.

Q. Whence have we the knowledge of these duties which we are to performe?

A. Out of the ^o Law of God.

o Isa. 8. 20.

Q. What is this Law of God?

A. It is the perfect rule of all righteousnesse, contained briefly in the Decalogue, or ten Commandements.

Q. How are the ten Commandements divided?

A. Into

p Deu. 5. 22.

A. Into two Tables.

22. 23. 24.

Q. Which are the Commandments contained in the first Table?

25. 26. 27.

A. The foure first, which reach us our duty to God immediately.*Q.* Which is the first Commandment?*Com. 1.**A.* Thou shalt have no other Gods but mee.*Q.* What doth this Commandment require of us?

a Mat. 4. 10.

A. That we take the true God^a onely for our God.*Q.* How is this done?

b Deu. 4. 39.

A. By^b knowing and acknowledging him in our judgements to be God alone, and entirely^c cleaving to him in our affections.

c Deut. 10. 30.

Q. Which are those affections, by which we are to cleave unto God especially?

d Psal. 62. 1.

A. They are specially three; ^d Faith and affiance in him as our only Ray: secondly, ^e Love unto him as our chiefest good: thirdly, ^f Feare of him, as the greatest and most glorious object.

e Deut. 6. 2. f Isa. 8. 13.

Q. What are the evils contrary herunto?*A.* They are either in judgement, or in the affections.*Q.* What are the evils in the judgement against this Commandment?*A.* Either

A. Either ^a not acknowledging any ^g Psal. 14. 1.
 God at all, which is Atheisme; or ^h not ^h 2 Th. 1. 8.
 knowing the true God aright, which is
 grosse ignorance; or ⁱ acknowledging any ⁱ 1 Ab. 14. 5.
 other to be God besides him, which is
 Idolatry.

Q. What are the evils in the affections?

A. Any ^k failing in the affections be- ^k Jer. 9. 23,
 fore mentioned to cleave unto the true ^{23.}
 God, or ^l leaning therein to any other. ^l 1 Jer. 17. 5.

Q. Which is the second Commandment?

A. Thou shalt not make to thy selfe any ² Com.
 graven image. ² Sec.

Q. What is enjoyned therein?

A. That we worship God ^m spiritually ^m Joh. 4. 24
 and purely, according to his owne ⁿ Dcut. 12. 30
 direction in his word.

Q. What are the chiefe parts of Gods
 worship which his word prescribes?

A. They are either ordinary, or extra-
 ordinary.

Q. What are the ordinary?

A. ^o Preaching and hearing of the word, ^o Act. 2. 42.
 administering and receiving of the Sacra-
 ments, and Prayer.

Q. Which are the extraordinary?

A. ^p Solemne fasting; and ^q holy fea- ^p Joel. 2. 19
 ling, to expresse either our humiliation, ^q Est. 9. 17.
 or our thankfulness, according to our
 speciall

speciall and extraordinary occasions.

Q. Are there any other duties required in this Commandement, as helps or means to further Gods worship?

A. Yes, it is requisite to this end, that
a Tit. 1. 5. a faithfull and able Ministers be ordained
and set over every Congregation, and that
b 1 Tim. 5. sufficient maintenance, and all due en-
17. 18. couragement be allotted and afforded to
a Chr. 3. 14. them.

Q. What are the evils contrary hereunto?

A. The c devising or exercising of any
c Num. 25. false worship, contrary to or besides the
39. word of God, or any d neglect of that true
d Ma. 6. 7. worship which hee requireth.

Q Which are the chiefe kindes of false worship which Gods word condemneth?

A. The worshipping of God by e ima-
e Deut. 4. 15. ges, either represented to the eye, or f con-
18. ceived in the mind: and g obtruding upon
f Acts 17. 29. God any humane inventions, as parts of
f Ja. 29. 13. his worship.

Q. How many wayes may Gods true worship be neglected?

A. Either by h omitting altogether the
h Pro. 28. 9. duties thereunto required, or by perform-
h Ja. 23. 31. ing them i hypocritically or carelessly.

Q. Which is the third Commandement?

A. Thou

A. Thou shalt not take the name of the 3 *Com.*
Lord thy God in vaine, &c.

Q. What is the maine thing that is here required?

A. That we use the Name of God, that is, his titles, properties, works, and ordinances, with due reverence, so as may tend most to his ^k glory, in ^l thought, ^w word, and ^d deed. i Deu. 18. 58
k 1 Cor. 10
76
l Ps. 139. 12.
m Ps. 119. 46.
n Mat. 5. 16.

Q. What are the sins forbidden hereby?

A. They are either of commission, or of omission.

Q. Which are the chiefe sins of commission against this Commandement?

A. They are either in thought, in word, or in action.

Q. How may a man offend in thought here?

A. By ^o thinking dishonourably of o Ps. 10. 13.
Mal. 2. 17. God, or any of his attributes; or of any doctrine in his word, or of any thing p Joh. 6. 60.
q Mal. 1. 12.
r 2 Kin. 6. 33 pertaining to his service; as also by ^r re-
pining at any thing he doth in the course of his providence.

Q. How may one offend in word?

A. By the irreverent mentioning of his s 2 Sam. 16. 8 titles in foolish admirations, idle wishes, or imprecations, and above all in blasphemous ^t swearing; as also by ^u jesting with t Jer. 23. 20.
u Isa. 22. 12.
Jer. 23. 33. his

his word, or workes, or any of his ordinances.

Q. How in allien?

A. By abusing the titles of God, or any part of his word, to ^a charmes or forcery; and generally by ^y living offensively to his dishonour.

^x Deut. 18.
^{10. 11.}
^y Rom. 23.

Q. How is this Commandement violated by way of omission?

^a Mat 10. 33
^{and 13. 31.}
^b Jer. 9. 3.

A. By ^a shrinking from the profession of the truth in case of perill, or ^b failing to speake or doe any thing tending to Gods glory.

Q. Which is the fourth Commandement?

^{4. Com.}

A. Remember the Sabbath day to sanctifie it, &c.

Q. What doth this teach us?

A. To set apart and employ one day of seven & now specially the ^c Lords day, in the duties of religion, & works of mercy.

^e Rev. 1. 10.

Q. What are the duties of religion where in we are to spend the Lords Day?

A. They are partly publick to be used in the Church; & partly private to be used either with our families, or by our selves.

Q. Which are the publick duties to be used in the Church?

^d Acts 13. 14.
^{23. and 25. 27.}

A. ^d Hearing of the word read and preached,

riched, ^e praying with the congregati- ^e Acts 16.13
on, and ^f receiving of the Sacrament in the ^f Acts 20. 7.
times appointed thereunto.

Q Which are the private?

A. ^g Conferring, and meditating of the ^g Psalme 92.
Word & workes of God; specially ^h 2 Chron.
praying by our selves, and with our families, ^{30. 18.}
before and after the publike exercises for
ablessing thereon, and ⁱ examining our ⁱ Acts 8. 30,
selves, and those that are under us, how we
have profited thereby.

*Q What are the workes of mercy which
we are to performe on that day?*

A. ^k Visiting the sick, comforting the ^k Mat. 3. 4.
afflicted, ^l collections for the poore, and ^l 1 Cor. 16. 2
such like.

*Q. May no other workes be done on the
Lords Day?*

A. No, unless they be workes of neces-
sity.

Q What be those workes of necessity?

A. Such as tend necessarily to the
preservation of life, health, or goods, ^m Mat. 12.
which otherwise would perish, or be in ^{17. 11.}
danger; or to the ⁿ performance of Gods ⁿ Mat. 12. 5.
Service, which otherwise must be omit-
ted.

*Q How many wayes is this Commande-
ment violated?*

A. Specially

A. Specially two ; either by omitting of any of the fore-mentioned duties, by which the Sabbath is to be sanctified, or by doing any worke whereby it may be profaned.

Q. What are those workes by which the Sabbath may be profaned ?

A. Not only all sinfull workes, which
 a Neh. 13. 5 are unlawfull at any time, but a all workes
 Eze. 38. 13. of our callings, and bodily recreations, which are lawfull to be used at other times : nay not only so, but all talking of worldly affaires, and so much as thinking of our own businesses, whereby our minds may be drawn away from Gods service.

Q. What meanes hath God prescribed for avoiding of these distractions ?

A. Remembring the Sabbath beforehand, that we may fit our selves for it, and
 b Deut. 5. 13. dispose of our b worldly businesse so, as that we be not distracted in it.

Q. What Commandements doth the second Table containe ?

A. The six last, which instruct us in our duties to our selves, and other men.

Q. Which is the first of these ?

Com. 5. **A.** The fift Commandement, honour thy Father and thy Mother, that thy dayes may be long, &c.

Q. What

Q. What doth this Commandment require of us?

A. That we carry our selves as becomes in our places, and give unto others that honour and respect that is due unto them in regard of their places and degrees, as they are our superiours, inferiours, or equals.

Q. Whom are we to account our Superiours?

A. Not only our naturall parents, but generally, that have either authority over us, as Masters, Magistrates, Ministers, or preeminence above us in regard of age, gifts, or benefits done by them unto us.

Q. What is the duty that we owe unto such?

A. To reverence their persons, to obey their lawfull commands, so farre as their authority extendeth, and to be thankfull unto them for any good wee receive from them.

Q. What is the duty that superiours are to shew back againe to their inferiours?

A. To carry themselves gravely, and in a seemly manner before them, and to be meekly and lovingly toward

c 2 Kings 5.

19.

d Josh. 7. 20.

c 1 Kings 6.

21.

f 1 Tim. 5. 1.

2.

g Ge. 45. 8.

Job. 31. 18.

h Lev. 19. 3.

i Col. 3. 20.

22.

k 1 Tim. 5.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

C

Q. What

Q. What is the duty of equals to one another?

a Ro. 12. 10,

A. To carry themselves modestly and lovingly towards one another, with due respect to the worth and dignity of each other.

b 1 Pet. 2.

17. & 5. 5.

Q. What are the evils forbidden in this Commandment?

A. The neglect or omission of any of the duties before mentioned; or the doing of any thing contrary thereto: which may be divers wayes, according to the difference of the persons.

Q. What are the sinnes incident to inferiours specially?

a Pr. 30. 17.

Jude 8.

b Ro. 1. 30.

c 1 Tim. 5. 8

A. Despising, disobeying, or shewing themselves unkind and unthankfull to their superiours.

Q. What are the usuall sinnes of superiours?

d 1 Sa. 9. 13.

e Ezek 34. 4.

A. Light and unseemly carriage: together with all abuse of their authority or preeminence, to the grieving or dishheartning of those that are under them.

Q. What are the sins of equals?

f Gal. 5. 26.

g Mat. 23. 6.

A. Envyng one another, and advancing themselves one above another.

Q. Which is the next Commandment?

A. Th

A. The sixt. Thou shalt not kill.

6. *Comp.*

Q. *What is the maine scope of this Commandement?*

A. That the ^h person, and specially the ^h Gen. 6. 5, 6
life of man be not any way impeached
by man, but preserved.

Q. *What is the duty herein required
of us?*

A. That wee desire, and doe what in
us lieth to further the preservation of life,
which is that both bodily and spirituall, in
ourselves and others.

Q. *What must we doe to further the pre-
servation of our own bodily lives?*

A. We must use ¹ sober and wholesome ¹ 1 Ti. 3. 3
diet, with the helpe of Physick when
it requires, ² avoiding all unnecessary ² Job. 4. 1. 2.
drinking &c.

Q. *What are we to doe for the preserving
of the life of our soules?*

A. We are diligently to ¹ attend upon ¹ 1 Pet. 2. 2.
the meanes of grace, ² carefully ² m. 1. Thel. 5.
avoiding ³ occasions of sin, and so ³ work out our ³ Phil. 1. 13.
own salvation with feare and trembling.

Q. *What must we doe for the preservation
of our Neighbours bodily life?*

A. Wee must ¹ rescue him if wee can, ¹ Pro. 24. 11.
in any dangers, ² relieve him in his ne- ² Job. 11. 19.
eds, ³ pity, and comfort him what we ³ 1 Thel. 5. 4.
can.

2 Jam. 3. 13. can in his distresses, and ^a carry our selves
17. meekly, lovingly, and peaceably towards
him.

*Q. What must we doe for him in regard of
the life of his soule?*

A. We must doe our best to win him to
the love of the truth by our good ^a exam-
ple, ^b counsell and encouragement, season-
ably ^c admonishing, and comforting
as occasion requireth.

Q. What are the evils forbidden hereby?

A. Any neglect of these duties, to-
gether with the doing, intending, or so much
as wishing any hurt to the soules or
bodies of our selves or others.

*Q. What are the evils specially that tend
to the hurt of our own soules?*

A. All ^a sinne generally, and specially
e grosse finnes, ^f committed with an high
f Num. 15. hand obstinately, but above all ^g rejecting
30. disobeying, or any way ⁱ corrupting or
g Acts 13. 46 h perverting of the Word of God.
h 1 The. 1. 8.
i 2 Pet. 3. 16.

*Q. What are those that tend to the hurt
of our bodies?*

A. All manner of ^k violence offered to
our selves tending to the killing, wound-
ding, or weakning of our bodies, together
with all ^l capitall crimes, that deserve
1 i Ki. 2. 33. death, lawsuits, ^m envy, or rushing upon an
m Pro. 1. 4. necessary

necessary dangers that may procure it.

Q. How may we doe hurt to our neighbours soules?

A. By giving them ill example, ^{n 1 Cor. 8. 10, 11.} commanding or perswading them to any thing unlawfull, ^{o 1 King. 12. 18, 30.} with-holding from them the word of life, or any way corrupting the same. ^{p Hof. 4. 6. q 2 Cor. 3. 7}

Q. How may we wrong them in regard of their bodies?

A. Not onely by killing, wounding or striking them, but by oppressing them, using extremity in correcting or punishing them, or grieving them any way by bitter speeches, or any kind of froward or churlish carriage. ^{r Gen. 9. 6. s Exo. 21. 18. t Zeph. 3. 1. 3. u Deut. 25. 3. x Pr. 12. 18. Mat. 5. 22.}

Q. But what if a mans froward passions do not breake out to the grieving of others, are they then breaches of this Law?

A. Yes, insomuch as they tend and stir up in us evill desires that way.

Q. What followeth next?

A. The seventh Commandement, Thou shalt not commit adultery. ^{7. Com.}

Q. Whereunto tendeth this?

A. To the redressing of all uncleannesse, and the preservation of chastity and purity both in body and mind.

Q. What is required of us herein?

C 3

A. That.

yr Thef. 4.
3.4.

A. That wee preserve 7 chasty both of body and mind, both in our selves and others, and use all good meanes tending thereunto.

Q. *What are the speciall means of preserving chastity in our selves?*

1 Cor 9. 7

A. A Temperance in diet, with convenient abstinence at some times, labour in our callings, b associating our selves with sober and chaste persons, and e for them that have not the gift of continency, holy marriage, together with a sober use thereof.

Q. *What meanes must we use to preserve it in others?*

e 1 Tim. 2. 9
f 1 ph. 4. 29,
g 1st. 2. 2. 5.

A. e Modest apparell, f gracious speeches, together with e sober and grave behaviour.

Q. *What are the evils contrary hereto?*

A. Not only the grosse acts of uncleanness, but all manner of inordinancy in thought, desire, speech, or action tending that way, or any thing that is or may be a cause, occasion, or signe thereof.

Q. *What be those grosse acts of uncleanness?*

b Eph. 5. 3.
c Heb 13. 4.
d 2 82. 23. 14.
e 1 cent. 22. 25
f 1 ev. 28. 6.

A. b Fornication and c adultery, both which may be aggravated by d Incest and e rape, f unlawfull marriages, intemperance

in an unlawful bed of the marriage bed, n Lev. 18. 18
and finally, all unnatural mixture either
with the same sex, or with a diverse
kind. o Ro. 1. 28,
p Lev. 18. 23

Q. What are those thoughts, desires,
speeches and actions tending hereto?

A. All filthy imaginations, specially
entertained with delight in unchaste
desires, corrupt conversation, wanton
dalliance, and lightness in behaviour
generally. q Mar. 5. 28,
r 1 The. 4. 5,
s Eph. 4. 29,
t Pro. 7. 13.

Q. What are the things which are or may
prove causes, occasions, or signs herof?

A. Idleness, intemperance in eating or
drinking, immodest apparel, lascivious
pictures, lewd spectacles, &c. u Ezech. 16.
v 4-9, w Pro. 7. 10,
x Ezech. 23.

Q. Which is the eighth Commandment?

A. Thou shalt not Steale. 8. Com.

Q. What doth this Commandment

A. The preservation of mens outward
estates

Q. What is required of us herein?

A. That we do what in us lyeth, by all
good and lawfull means, to further the
wealth or outward state of our selves and
others.

Q. By what means chiefly are we to
further our own outward estate?

C 4 By

A. By getting honestly, and wisely managing these outward things, which serve for our maintenance in this life.

Q. How may a man honestly get so much of these outward things, as is convenient for his maintenance?

A. By making choyce of a lawfull calling wherby he may employ himselfe, and labouring faithfully therein.

Q. How is he to manage what he hath gotten?

A. By keeping it frugally, and using it charitably, discretely limiting and ordering his expenses, according to the proportion of his commings in.

Q. What are we to doe to the furthering of the good estate of our neighbours?

A. We are to deale truly and justly with them in all bargaines and contracts, and liberally as occasion requireth in giving or lending to them, doing the best we can every way to help them to that which of right belongs unto them.

Q. What is the evill contrary herunto?

A. Any neglect to further, together with the doing or endeavouring to doe any thing that may hinder or empaire the outward state of our selves or others.

Q. How do men usually empaire their estates?

A. By

By idle and inordinate living, ^{1 Pro 23. 31}
wasting and consuming their substance by
needlesse furethieping, or lavish expences: ^{k Pro. 28.}
as also by taking of ^{26. 17.} unlawfull wayes
of gaining, or ^{1 Luke 31. 13.} defrauding themselves of
the use and comfort of that which God ^{m Act. 29. 15.}
hath given them. ^{m Eccl. 1. 8.}

Q. How do they hinder or impair the
forward estates of others?

A. By theft.

Q. What is theft?

A. The taking or detaining of that
which of right pertaines to another man,
without his consent or good liking.

Q. How many wayes may theft be com-
mitted?

A. Either grossly without any colour,
or more cunningly under colour of Law.

Q. What are those grosse kinds of theft
that are committed without any colour of
Law?

A. They are againe of two sorts; more
open and more secret.

Q. What is your more open kind of theft?

A. That which we commonly call rob-
bery, when things are taken by force or
violence, which if it be by sea it is called
piracy; to which you may refer ^{p Pro 23. 26}
pelson, when rich men with-hold the
hire

17m. 4. **Value of labourers, or any thing that
due to poor men**

**Q. What is that which is
secret?**

A. It is that which we know commonly
by the name of the very, when things are
secretly: perloined, the owners being
notant of it, to which the not restoring
of things found, the removing of bounds
or landmarks, and all kind of false dealing
in matters committed to our trust
are needful.

**Q. What are those thefts that are com-
mitted more cunningly under colour
Law?**

A. All manner of bribery and extor-
tion, which is the sale of justice; or of
justice; together with all simony, which
the sale of things sacred, which ought
be freely given and dispensed; and usury,
which is the sale of loane, which ought
be free likewise: and to this head you may
refer all kind of deceit and injustice,
bargaining, whether by inhauing
prices, abating of wares, false weights,
measures, lights, &c.

**Q. But are there no other waies by which
a man may be guilty of theft besides these?**

A. Yes, by upholding of theft in
them.

Exo. 23. 1.

Lev. 6. 3.

Pro. 22. 28

Joh. 12. 6.

Exo. 23. 1.

Acts 8. 30.

Exo. 72. 25

Pla. 15. 5.

1 Thes. 4. 6

Amos 8. 4.

Pro. 20. 14.

Eccl. 25.

73. 14.

Ma. 7. 23.

by letting them escape unpunished,
feeding and maintaining of a sort of
thieves, idlers, as Monks, wandering
beggars, &c.

Pro. 28.7.
A 2 Thes. 3.

Q. Which is the ninth Commandment?
A. Thou shalt not beare false witness
against thy neighbour.

9 Com.

Q. What doth this Commandment
aim at?

A. The maintaining or upholding of
the truth, and withall of the good name or
credit of our selves and others.

Q. What is required of us therein?

A. That we sincerely love the truth,
and as occasion requireth make known
the same with a due respect unto our
own and our neighbours good generally,
and especially to the good name of either.

10 Eccl. 9.19.
p Psal. 15. 2.

Q. How are we to shew our love to the
truth in respect of our selves, and our own
good name?

A. 1. By informing our selves, and
judging truly in any thing that concer-
neth our selves, our own estate & actions.

Gal. 6.4.

2. By upholding a due estimation of
our selves with other men, so farre as may
stand with truth and a good conscience.

1 Cor. 8.20
Phil. 4. 8.

Q. How may we keepe a good conscience
this way in respect of other men?

A. 1. By

f Joh. 7. 24.

e 2. 1. 1079

e Eph. 4. 15.

e Mat. 1. 19.

e 1. 2. 16.

y Jer. 9. 3.

2 Tim. 4. 16.

e 1. 2. 1079

e 1. 2. 1079

e Mat. 9. 4.

Jam. 1. 4.

e Eph. 4. 13.

Col. 3. 9.

e 1 Cor. 4. 6.

e 2. 1. 1079

e 1. 2. 1079

d Rev. 3. 17.

e PC. 31. 21.

A. 1. By ^c judging truly and yet charitably of them and their actions.

2. By ^a speaking the truth in love both to them and of them.

3. By ^a tending their credit as our own and ^a defending the same against all wrong full suspicions and accusations.

Q. How is this Commandement violated?

A. By ^a neglecting any of those duties or by thinking, speaking or doing any thing against the truth, or to the prejudice of our own, or our neighbours good name.

Q. How may we offend against the truth?

A. By ^a conceiving or judging of things untruly, or by ^b speaking or doing things which may cause others to conceive of them otherwise than they are, or than we conceive them to be.

Q. How may we prejudice or hurt our own good name?

A. By ^a conceiving of our selves, or doing that which may cause others to conceive of us otherwise than is meet.

Q. How may we conceive of our selves otherwise than is meet?

A. Either by ^a overweening, or ^a undervaluing the good things that are in us.

Q. How

Q. How may we cause others to judge
amisse of us?

A. By ^fboasting of, or ^eexcusing our
selves unjustly, or by ^aabasing of our selves,
and denying or dissembling Gods graces
that are in us. f Pro 27. 2.
Acts 8. 9.
g 1 Sa. 15. 20
h Job. 27. 5.
Colo. 2. 18.

Q. What is it that tendeth to the prej-
udice of our neighbours good name?

A. All manner of wrongfull ⁱsuspici-
ons, ^eaccusations, or reports, either
uttered by us, or entertained against our
neighbours, whether they be utterly false,
or if true, yet not charitably conceived,
or ^utttered; together with all base ^mflat-
tery in commending them more than is
meete, either to their faces, or behind their
backes. i Co. 11. 5.
k Psal. 15. 3.
l 1 Sam. 22. 9
m Pro. 17. 14

Q. How is this aggravated?

A. When it is done publicly, and
specially in the ⁿplace of judgement. n 1 King. 21.

Q. Which is the tenth or last Comman-
dment?

A. Thou shalt not covet thy neighbours
house, &c. 10. Comd

Q. What is required of us therein?

A. That we be truly ^econtented with
our own outward estate and condition,
and heartily ^desire, and ^rejoyce in the
good estate of our neighbours. o Heb. 13. 1.
p 1 Tim. 6. 8.
q Psal. 134. 2.

Q. What

Q. What are the evils contrary hereto?

A. They respect either our selves or others.

Q. What are the evils that respect our selves?

A. All kind of discontented thoughts about our owne present condition, together with all inordinate desires, wishes, or longings after that which wee have not.
 Gen. 3. 6. 7.
 1 Kings 11.
 1 Sam 42.
 15.

Q. But may not a man desire or wish for that which he hath not?

A. Yes, so it be with due moderation, and submission to Gods will, and not joyned with murmuring at the want of it.
 Gen. 30. 1.

Q. What are the evils forbidden here, with respect unto others?

A. All kinde of envying at the prosperity or happinesse of others, together with all rejoycing or delighting in their hurt.
 Gal. 5. 26.
 Gal. 15. 15.

Q. Is any man able to keepe all these Commandements?

A. No man living is able to keepe them perfectly, neither can any man of himselfe performe any one duty required therein as hee ought to doe.
 Eccl. 7. 20.
 1 Cor. 13. 5.

Q. To what end serve they then?

A. To shew us, what is required of
 Mic. 6. 9.

us, and what we must strive and aspire unto; which also by the grace of God we may in some measure attaine.

Psal. 119. 6.
Luke 1. 6.
Phil. 4. 13.

The third maine part.

The LORDS PRAYER.

Q. How may we obtaine that grace from God whereby we may obtain this?

By a faithfull and fervent prayer.

h Jam. 1. 5. 6.
i Cap. 5. 16.

Q. What is prayer?

A. A calling upon God in the name of Christ, whereby we seek unto him for those good things we stand in need of, and give him thanks for those we have received.

k Ps. 30. 15.
l 1 Tim. 2. 5.
m John 16. 13.

Q. What rule have we to frame our prayers by?

A. Generally the Word of God, and more specially the forme of Prayer which Christ hath taught us, which we commonly call the Lords Prayer.

n Rom. 8. 27.
p Luke 11. 2.
The Lords Prayer.

Q. How many parts be there in the Lords Prayer?

A. Three, the Preface, the Petitions themselves, and the Conclusion.

Q. Which is that which you call the preface?

A. It

The Enc
face:

A. It is contained in the first words
Our Father which art in heaven.

Q. What doth this Preface generally teach
us?

p Ecc. 5. 3. 2.

A. That we come not rashly to prayer,
but with due preparation, considering
who, and what he is to whom we pray,
and consequently how we ought to be
affected in praying unto him.

Q. What meane you when you say, Our
Father?

A. Herein I shew that I direct my pray-
ers onely to the true God, and primarily
to the first person in the Trinity, who
is the Father of our Lord Jesus Christ, and
through him the father of all the faithful
of whom I account my selfe to be one.

1 Eph. 3. 14.
Joh. 30 17.

Quest. How doth this teach you to
be affected?

A. With confidence in his fathers
love, not doubting but he will graciously
heare me, and answer me; seconded
with a holy care and feare, that I shew not
my selfe unworthy of this great love of his.

1 Mch. 7. 12.

1 Pet. 1. 17.

Q. Why doe you say, Our Father, and not
Father?

A. To put me in minde of the love
and communion that I ought to hold with
the children of God, & how I am to

1 Mal. 2. 10.

1 Jam. 5. 16.

for them as for my selfe, not doubting
but they doo the like for me.

Q. What doe those other words import,
which art in Heaven?

A. That God, though he fill heaven and
earth with his glorious presence, yet
manifesteth his glory chiefly in Heaven,
where Christ and his blessed Saints are.

From whence also the glorious effects
of his wisdom and power are revealed.

Q. What doe you learne hence?
A. To pray, with reverence to his
glorious and heavenly Majesty, and yet
with confidence in his Almighty power,
having my mind and affections wholly
upon heavenly things.

Q. How are the Petitions themselves
distinguished?

A. Into two sorts, as they concerne
either God himselfe properly, or our selves
and our owne necessities more immedi-
ately.

Q. What petitions are they that concerne
God himselfe properly?

A. Only the first, wherein we pray that
Gods Name may be hallowed.

Q. What meane you here by the Name
of God?

A. Whatsoever God makes himselfe
knowne.

h Eſa. 26. 8. knowne or remembered by, as his ¹ titles
i Exod. 3. 4. ² attributes, ¹ word, ^m and workes.

k Ch. 34. 5, 6. *Q. How is Gods Name said to be be-
lomed?*

l Pſa. 8. 1. *A. By ^m acknowledging the holineſſe
n Pſal. 9. 6. 8 thereof, and honouring it accordingly.*

*Q. What is it then that you aſke in this
Petition?*

*A. That Gods glorious excellency may
o Eph. 1. 17. be more and more ^o made knowne unto
pſal. 67. 2-3 us, and accordingly acknowledged, ſet
pſal. 100. 3 forth, and advanced by us, in, and above
all things.*

*Q. How many wayes may Gods glory be
advanced by us?*

*A. Specially three: in heart, in ſpeech,
in life.*

*Q. How may we advance Gods glory in
our hearts?*

q Pſ. 116. 1. *A. By being ^p deeply affected, and
r Eſa. 8. 19. it were, raviſhed with the conſideration
ſ Rom. 4. 20. that glorious excellency that is in him,
and ſtirred up to ¹ love him, ^r feare him,
and ^c depend upon him intirely.*

*Q. How may we in ſpeech ſet forth
glory of God?*

r Pſal. 40. 33. *A. By ¹ a thankfull acknowledgement
u Joſh. 7. 19. of his mercies, ^v an humble confeſſion
w Pſa. 100. 4. of our ſinnes, and ^x an affectionate ſpeaking*

all the good we can of him to others.

Q. How may we glorifie him in our liues?

A. By walking holily and unblamably before him, meekely submitting to his will, and yeelding up our liues (if need be) for his truth. ^{y Mat. 5. 16,}
^{2 Jer. 14. 18,}
^{3 Joh. 31. 19,}

Q. What are the petitions that concerne our selves and our own necessities more immediately?

A. All the rest that follow.

Q. How may they be diuided?

A. As they are either petitions of the good we stand in need of, or deprecations of the euill that may annoy us.

Q. Which are the petitions for the good you need?

A. The three next: wherein according to Christs direction, I seeke first the Kingdom of God, next the righteoumess thereof, and lastly that all other things may be added unto me. ^{b Mat. 6. 33,}

Q. Wherein do you seek Gods kingdom?

A. In that I pray, as followeth in the second petition, thy kingdome come. ^{2. Petition.}

Q. What is meant by Gods kingdome here?

A. That peculiar soveraignty which God hath over his elect, begun here in grace, hereafter to be perfected in glory.

Q. How may this Kingdome be said to come?

A. Either in regard of the outward meanes, or of the inward efficacy, or of the full perfection thereof.

Q. How is it said to come in regard of the outward meanes?

c Mar. 17. 28.
* 13. 39.

A. When the Word of God is published, and entertained where it was not before.

Q. How in regard of the inward efficacy?

d 1 The. 1. 5

A. When the word workes effectually in mens hearts, to their conversion, or further building up in grace.

Q. How in regard of the full perfection of it?

e 1 Cor. 15.
24.

A. When the number of the elect being fulfilled, the dead shall be raised, the living translated, and all brought to heaven together, there to reigne with Christ in glory for ever.

Q. What is it then that we desire of God in this petition?

A. Wee desire of him chiefly foure things.

Q. What is the first?

f Act. 26. 18.
Col. 1. 13.
g 1 The. 5.
3. 9.

A. That Satans tyranny may be abolished, and all the cursed instruments thereof, as the Turke, the Pope, and all their

their adherents may be defeated.

Q. What is the second?

A. That the Word of God, the Seep-^{h 2 Thes. 2. 1} ter of Christs kingdome, may have free passage, and be gloriously advanced every where; and that Princes especially may ^{1 1 Sai. 60. 3.} give due countenance to it. ^{& 49. 13.}

Q. What is the third?

A. That the Lord by his Word and Spirit would worke more, and more effectually to the conversion of others, and ^{1 PE. 1. 13.} our confirmation. ^{1 Col. 3. 15.}

Q. What is the last?

A. That hee would be pleased in his good time to finish the Kingdome of ^{a Rev 22. 20} grace, and to hasten the kingdome of glory.

Q. What benefit commeth to us hereby?

A. Herein standeth the beginning and consummation of our happinesse.

Q. Wherein doe you seeke the righteousness of Gods kingdome?

A. In the third Petition, wherein I pray, thy will be done in earth as it is in ^{3. Petition.} heaven.

Q. What is here specially to be considered?

A. 1. The substance of the petition, or the thing desired.

2. The circumstance or manner how

this is to be accomplished.

Q. What is the substance of the petition or thing desired?

A. That Gods will may be done.

Q. What meane you here by Gods will?

b1 Thes. 4. 3
c Eph. 1. 11.

A. Partly^b that which he prescribeth to be done by us, and partly^c that which hee determineth to doe with, or concerning us.

Q. How is this will of God said to be done?

d Heb. 13. 21

e 1 Sa. 3. 18

A. When^d that which hee prescribeth is obeyed and fulfilled, and^e that which hee doth or determineth is quietly yeelded to.

Q. In what manner in this to be accomplished?

A. In earth as it is in heaven.

Q. What meane you by that?

f Psal. 103.
30. 21.

A. By us men on earth, as^f by the blessed Angels and Saints in heaven.

Q. What are the things then that you aske in this Petition?

A. They are chiefly these three.

g Rom. 7. 2.

1. That we may rightly^g know and understand Gods will.

h Mal. 2. 39

i Heb. 13. 22

k Acts 21. 22

2. That^h denying our own wills, we may readily submit unto it, both in doing what he requireth, andⁱ in suffering what he

he doth untie us, though never so contrary
to our affections.

3. That we may doe all this ¹ sincerely, [†] p. 9. 80.
² cheerfully, ² constantly, and ³ perfectly, ^m Ibid. v. 43.
as the Saints and Angels do in Heaven. ⁿ Ibi. v. 33.
^o Mat. 5. 48.

*Q. To what purpose doe we aske this, since
it is impossible to attaine in this life to such
perfection?*

*A. To shew our desire, which must be
seconded with an earnest endeavour ^p to ^p Phil. 3. 12.
attaine unto perfection, at least to come as
neere it as we can, never resting till wee
do attaine it.*

*Q. Wherein do you seeke that all other
things may be added unto you?*

*A. In the fourth Petition, wherein I ^{4. Petiti-}
pray, Give us this day our daily bread. ^{on.}*

Q. What meane you by Bread here?

*A. All² outward things that tend to the ^a Pro. 27. 26
preservation of life, as food, apparell, con- ^{27. 2} 31. 14.
venient dwelling, &c. together with the
meanes of comfortable enjoying these, as
peace, health, liberty, good governours,
seasonable weather, &c.*

Q. Why is it called Daily bread?

*A. Because needfull for the day, beeing
that which we have use of every day.*

Q. What understand you by this?

A. Such a proportion of these out- ² 31. 14.

ward things, as is fit for us and best agreeing with our condition, charge and calling.

Q. Why say ye (Our daily bread) seeing you aske it of God, and it is he that may give it?

A. To shew, that if we will take comfort in it, it must come to us by the blessing of God upon our lawfull endeavours, so that no man may justly lay claime unto it, or implead, and question us iustly for it.

Q. Why do you adde, This day?

A. To shew^d the moderation of our desire of these earthly things, and of our care for them, and our dependance on Gods providence from day to day.

Q. But is it not lawfull to provide for the time to come?

A. Yes, so it be with due moderation, without distracting or distrustfull thoughts, or feares, having our main dependance still upon God, and his blessing.

Q. What is it then that you aske in this petition?

A. 1. That God will give us a portion of these outward things as he shall in his wisdom see convenient for us.

2. That he will enable us to labour

our callings, and so bleſſe our labours, that we may earne our own living.

3. That he wil give us grace to be contented with and thankfull for the portien that he allotteth us, and to^k depend upon him for the continuall ſupply of all needfull things unto us.

1st Tim 6. 8.
Phil. 4. 12.

k Mat 6. 33.
33.

Q. But have rich men need to aſke theſe things of God?

A. Yes, that they may ſtill enjoy what they have with Gods favour, and that the uſe thereof may be^m bleſſed andⁿ ſanctified unto them.

1st Sam. 30.

16.
m Luke 16.

15.
n 1st Tim. 4. 5

Q. Which are the deprecations of the evils that might annoy us?

A. They are contained in the three laſt petitions.

Q. What order is obſerved therein?

A. Firſt, I pray againſt ſpiritual, then againſt temporall evils.

Q. What are the ſpiritual evils you pray againſt?

A. They are generally the evils of ſin.

Q. Of how many kinds or ſorts are theſe evils of ſin?

A. They are of two ſorts, firſt, of ſin paſt, the guilt whereof lyeth upon our conſciences unremittered: ſecondly, of ſinne to come, to which we are in danger to be tempted.

Q. How

Q How do you pray against the guilt of sin past?

S. Petition.
on.

A. When I pray, as in the fifth petition, and forgive us our debts, as wee forgive our debtors.

Q. What do you observe in these words?

A. 1. The petition it selfe.

2. A reason to enforce it.

Q. What is the petition it selfe?

A. It is contained in these words, and forgive us our debts.

Q. What is meant by debts here?

a Mat. 6. 14.
15.

A. Those ^a finnes, whereof wee stand guilty before God.

Q. Why are our finnes called debts?

b Eze. 18. 4.
Mat. 18. 24.

A. Because they ^b oblige us unto God to make satisfaction for them.

Q. How must this satisfaction be made?

c Rom. 6. 23.

A. It can no otherwise be made by us, but by ^c undergoing Gods eternall wrath and vengeance: neither can this be avoy-

d 1 Joh. 2. 2
Col. 2. 14.

ded unlesse ^d Christs satisfaction be accepted on our behalfe, and applyed unto us.

Q. How then is God said to forgive us our debts?

e Eph. 4. 32.

A. When hee so freely remitteth them ^e for Christs sake, that he requirith satisfaction of us for them.

Q. What doth this suppose?

A. It supposeth specially foure things:

1. That we are ¹all guilty of manifold ¹f Jam. 3. 2. sins before God.

2. That hereby we are become ²liable ²Rom. 3. 19 to the eternall wrath and vengeance of God, unlesse we obtaine forgiveness.

3. That ³none can forgive us our sins ³h Mat. 2. 7. but God only.

4. That ⁴God for Christs sake is ready ⁴1 Joh. 1. 9. to forgive us our sins upon our unfained acknowledgement of them, and hearty repentance for them.

Q. What then doe you aske of God in this Petition?

A. 1. That we may have the grace to ¹lee and acknowledge, and confesse our ¹k Joh. 6. 24. finnes, without excusing or extenuating them, together with our own ¹disability ¹1 Mal. 1. 30. 3 to make satisfaction for them.

2. That God will ²accept the satisfac- ²m Job 22. 24 tion that Christ hath made for us, that we may be fully acquitted and discharged thereby.

3. That we may be enabled ³by faith to ³n Luke 17. apply the same to our selves. ³Phil. 2. 8. 2

Q. How oft are we to make this petition?

A. Every day, as we are to pray every day for our daily bread.

Q. What learne you hence?

A. That

A. That as we sin daily, so it must be
be our care every day to make even with
God.

Q. What is the reason you alledge to en-
force this petition?

A. As we forgive our debtors.

Q. What is the meaning of that?

A. That as we are ready to forgive the
wrongs that other men doe unto us, so
our hope and desire is, that God will for-
give the sinnes that wee have committed
against him.

Q. What doth this teach you?

A. It teacheth me two things.

^a Mar. 11. 25
26.

1. That ^a he that will obtaine forgive-
nesse at Gods hands, must truly, freely and
fully forgive the wrongs done to him.

^b Mat. 6. 14.

2. That ^b our forgiving of others giveth
us good assurance of Gods forgiving of us.

Q. How doe you pray against sinne to
come?

6. Petiti-
on.

A. In the sixt Petition, and lead us not
into temptation.

Q. What is meant by temptation here?

A. Any provocation or inducement to
sinne, ^c whether it arise from Satan, or
selves, or other men, or from any outward
accident or thing whatsoever.

^c Joh. 8. 3.
Jam. 1. 14.
Mat. 16. 23.

Q. How is God said to lead men into tem-
ptation?

A. When

A. When ^c hee bringeth them into the lists with Satan; but specially when ^d hee leaveth them to themselves, to try it out by their own strength. e Mat. 4. 1.
d 2 Chr. 32.
31.

Q. But is not God by this meanes made the author of sin?

A. No, ^e hee hath no hand in the sinne it selfe, however ^f he hath the ordering of those things that lead unto it. e Jam. 1. 13.
f 1 Kings 22.
23.

Q. What doth this suppose with reference to the petition foregoing?

A. It supposeth, first, ^g that after the pardon of sinne men are in danger to sin againe: secondly, ^h that men are not forced, but only tempted unto sinne: thirdly, that ⁱ we of our selves are not able to withstand temptations. g Joh. 8. 11.
h Jam. 1. 14.
i Jer. 10. 23.

Q. What is it therefore that you desire of God here?

A. 1. ^k That I may be carefull to avoid sin for time to come, as well as to obtaine pardon for my sins past. k 1 Joh. 2. 7.

2. That God would keepe me, if it be his blessed will, from ^l entering the lists with Satan, or ^m encountering any occasion of sin. l Mat. 26. 41
m Pro. 30. 8.

3. That if I must needs be tempted, yet I be not ⁿ overcome of any temptation. n Ro. 12. 27.

Q. What

Q. What are the temporall evils you pray against?

A. The evils of affliction or punishment.

Q. How doe you pray against these?

7. Petition.
on.

A. In the last Petition, but deliver us from evill.

Q. What is meant by evill here?

^a Gen. 48. 16
^b Zeph. 3. 15.

A. The evill of ^a affliction specially, which hindreth our comfortable enjoying of our selves, and those good things that might make our lives pleasant unto us.

Q. How may a man be delivered from this evill?

^b 2 Kings
19. 31.
^c Eley 57. 1.
^d 2 Sam. 24.
25.

A. Either by ^b keeping it away that fall not upon him, or by ^c taking him away from the evill to come, or ^d by removing the evill when it is fallen upon a man, or by ^e altering the nature of it, that it may not prove evill, but good unto him.

^e Gen. 50. 20
Rom. 8. 28.

Q. What doth this suppose?

^f Psal. 34. 19

A. 1. That ^f Gods best children are subject to manifold troubles and afflictions here in this life.

^g 2 Chr. 20.
12.

2. That ^g they are not able to help themselves, either against them or out of them.

^h Pro. 18. 14.

3. That ^h God is their only refuge in all their troubles, their onely deliverer from all afflictions.

Q. What

Q. What is it that you desire of God here?

A. That he would be pleased, if it may stand with his glory, & my chiefest good, to ¹keepe mee from all such outward or inward troubles or grievances, as might make my life uncomfortable unto me, or else to ²free mee from them in his good time, or at least so to ³assist mee, that I bee not overwhelmed therewith, and so to order them, that they turne to my good, and not to my hurt in the end. 1 Chr. 4. 10.
1 Jm. 5. 17.
1 Cor. 10. 13.

Q. What is that that you call the conclusion?

A. It is contained in the last words, For *The Conclusion* is the Kingdome, the Power, and the Glory, for ever and ever. Amen.

Q. What doe you observe herein?

A. 1. A confession of certaine of Gods attributes.

2. A testimony of our Faith in all that goeth before.

Q. Which is the confession of Gods attributes?

For thine is the Kingdome, the power, and the glory, for ever, &c.

Q. What is meant by Gods Kingdome?

A. That absolute and universall sovereignty that hee hath over all things in the m Psal. 109. 79.

1 Chr. 26.
23, 13.

the world, to dispose of them in
pleasure.

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

*Q. What meane you by saying, I thinke
the power?*

*A. I meane that he hath all power
his hand, to doe whatsoever he will.*

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

*Q. What do you intend by saying, I thinke
is the glory?*

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

*A. That all honour and praise belong
geth to God properly, and is to be be-
red in all things to him only.*

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

Q. Why do you adde, Everlasting and unchangeable?

*A. To shew that all these are of an
changeable continuance, eternall and
mutable.*

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

*Q. What use is there of this confession
here?*

*A. It hath a double use, as you may con-
sider it either absolutely in it selfe, or in
relation to the petitions foregoing.*

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

*Q. What is the use of it considered
absolutely in it selfe?*

*A. So it is a forme of praise and thank-
giving unto God.*

1 Chr. 26.
23, 13.
Psa 135, 3.
Jer 32, 27.

Q. What doth this teach you?

*A. 1. That praise and thanksgiving
to be joyned with prayer.*

Exodus 15
2.

*2. That the praise of God should be
only in the confession of that excellency.*

that is in him, and that belongs unto him.

Q. What use hath it with relation to the petitions foregoing?

A. So it containeth forcible reasons to confirme our faith, and to assure us that the foregoing Petitions shall be granted.

Q. Whence are these reasons drawn?

A. Only from God himselfe, and those perfections that are in him.

Q. What learne you hence?

A. That the maine ground of our pleading in our prayers must be fetched from God alone, and not from our selves, or any other creature. Deut. 8. 3
9. 18, 19.

Q. Wherein consisteth the testification of our faith?

A. In the last word of all, Amen.

Q. What is the meaning of this word?

A. It signifyeth plainly either ^d So be it, or, so it shall be. 1. King. 1.
30.
c Rev. 22.
20.

Q. What doth it import here?

A. It imports three things which are requisite in prayer.

1. An assent of the mind to that we pray for, grounded upon the cleare knowledge and understanding thereof.

2. A desire of the heart, that the things so desired to may be obtained.

3. An assurance of faith, that we shall 1. Cor. 14.
15. 16.
Psa. 6. 3. 8
h Jam. 16.

E

obtaine

obtain them so far as shall be good for us.

Q Is it not lawfull to pray in any other words but these?

A. Yes doubtlesse: we are herein left unto our liberty to expresse our minds in any words that suit with our occasions.

k Ho. 14. 2.

Joh 17. 1.

Act 4. 24.

Q. To what end then is this forme prescribed?

1 Mat. 6. 9.

A. As a¹ patterne or rule, by which we are to frame our prayers.

Q. Is it not lawfull then to use this forme at all?

m Luk. 11. 2.

n 1 Cor. 14. 15.

15.

A. Yes, it being not only a patterne to be imitated, but a^m forme also to be used, provided it be doneⁿ with understanding and affection.

The fourth maine part.

THE SACRAMENTS.

Q. Are there any other helps, besides these, to strengthen our faith, and to bring us forward in our obedience?

a Act 1. 43.

A. Yes, we have besides this the^a preaching of the Word, and the Sacraments.

Q. What need is there of preaching of the Word when we may read it?

b Deut. 12. 17.

17.

A. Because it is the^b Ordinance of God.

God, the meanes that he hath appointed to beget and increafe faith in us.

c Ro. 10. 7.

Q. How must a man heare the Word that he may profit by it?

A. He must attend to it with ^d meek- *d Jam. 1. 21.*
ness and ^e reverence, ^f meditate and ^g con- *e 1 Co. 6. 2.*
sider of it after he hath heard it, and above *f Psal. 1. 2.*
all carefully ^h put in practise what is *g Deut. 6 71*
taught therein. *h Joh. 7. 17.*
Jam. 1. 22.

Q. What are the Sacraments?

A. Certaine outward ⁱ signes or scales *i Rom. 4. 1.*
appointed by God to assure us of our in-
terest in Christ and all his benefits.

*Q. How many parts be there in a Sacra-
ment?*

A. Two, ^k an outward visible signe, *k Mat. 3. 11*
and an inward spirituall grace signified
thereby.

Q. How many Sacraments be there?

A. Onely two now in use, Baptisme,
and the Lords Supper.

Q. What is Baptisme?

A. The first Sacrament of the New
covenant, which sealeth unto us our ^l en- *l Gal. 3. 27.*
tering into Christ, and ^m admission into *m Joh. 3. 3.*
the Church.

Q. What is the outward signe in Baptisme?

A. Water, wherein the party Bapti- *n Joh. 1. 31.*
ed is ^o dipped or sprinkled therewith, *o Eph. 5 26.*

p Mat. 28. 19 **I**n the name of the Father, the Son, and
the holy Ghost.

*Q. What is the inward or spirituell grace
signified thereby?*

1 Cor. 6. 11. *A.* The washing and cleansing of the
soule from the guilt and stain of sin, by the
blood and Spirit of Christ.

Q. What followeth upon this?

1 Tit. 3. 5. *A.* Regeneration, or new birth.

*Q. But doth this inward grace alway
accompany the outward signe?*

1 Pet. 1. 2. *A.* No, but only in those to whom God
of his free mercy vouchsafeth it unto.

*Q. Who are so be admitted to this Sacra-
ment?*

1 Act. 16. 4. *A.* All such in the judgement of cha-
rity are to be reputed to be within the co-
venant of grace.

Q. Who are they?

1 Cor. 7. 14. *A.* 1. All Infants borne of Christian
Parents.

2 Act. 8. 37. 2. Any others that are converted to
the faith of Christ.

*Q. How often is this Sacrament to be re-
ceived?*

A. Onely once, as a man can be
once borne.

*Q. But is a man to make no use of
Baptisme afterwards?*

A. To

A. Yes, he is to have recourse therein⁹ to, as to a fountaine ever open for sin^y and for uncleannesse, and to remember his covenant made therein. *Zac. 13. 1.*

Q. What is the Lords Supper?

A. It is the other Sacrament of the New Testament, whereby our continuance, nourishment and growth in Christ is sealed unto us.

Q. What is the outward signe in this Sacrament?

A. Bread and VVine, together with the actions of blessing, breaking, distributing and receiving, exercised in and about the same. *Mat. 14. 27.*

Q. What is the inward spirituall thing signified thereby?

A. The Body and Bloud of Christ, given us by God, and received of us by faith, for the nourishing of our soules unto eternall life. *1. Ibid.*

Q. But is the Body and Blood of Christ received of all that partake of the outward Elements of Bread And Wine in the Sacrament?

A. No, for though God offer them to all, yet they received of them alone that have the had of faith to lay hold on them. *Joh. 6. 39.*

Q. Who are to be admitted to the partici-

participation of this Sacrament?

A. All such as have bene baptized, and are of yeares and judgement to discern the Lords body.

Q. Do all such receive benefit thereby?

A. No, but onely such as are duly fitted and prepared thereunto.

Q. How ought men to fit and prepare themselves hereunto?

1st Cor. 11.
18.

A. By a serious examination of themselves, whether they be endued with saving faith, grounded upon sound knowledge and true repentance, seconded with unfained love to God and his children.

Q. What if a man upon examination find not these in himselfe?

A. He were best forbear till he find them in some measure, at least a sincere and earnest desire after them, which is the beginning of them.

Q. What if a man do receive though he find no such thing?

1st Cor. 11.
27, 29.

A. He is an unworthy Receiver, whereby he becomes guilty of the Body and Bloud of Christ, and so eateth and drinketh judgement to himselfe.

Q. If a man do find these in some measure, is he to take no further care?

A. Yes, in the very act of receiving.

hels with all reverence, devout affection,
and thankfulness to remember Christs ¹ Cor 11.
death, and to stir up his faith, that he may
apply the same to himselfe, to the comfort
and refreshing of his soule.

Q. What is he to do when he hath recei-
ved?

A. He is to ¹ blesse God for his refre- ^h Mat. 26.
sing, and to endeavour in the strength ³⁹
thereof to walke more cheerfully and
steadily in the good wayes of God,
growing in grace, and abounding more
and more in well-doing.

Q. What are we to doe more for the fur-
thering of this?

A. We are to ¹ watch continually, and ¹ Mar. 16.4.
ser and anon to call our selves to an ac-
count how we doe goe on.

Q. May a man by this meanes be kept
from falling into sin?

A. No, when he hath done his best, he
shall still ¹ faile and fall many wayes. ^h Jam. 3. 2.

Q. What benefit hath a man then by ta-
king all this paines?

A. By this meanes he shall keepe him- ¹ Psa. 19. 23
self from those ¹ grosse failings, that others ² & 119. 133.
are subject unto, and still retaine ⁱⁿ Phil. 4. 7.
the peace of a good conscience.

Q. But is not this peace subject to inter-
ruption?

A. Yes,

A. Yes, through our carelesnesse
when God leaves us to our selves, to
bless us.

Q. What are we to do in such a case?

A. We must renew our covenant
with God by the renewed acts of repentance
and faith in Christ Jesus.

Rev. 2. 5.
Je. 31. 18, 19

Q. What will follow hereupon?

A. We shall be kept by the might
power of God through faith unto
salvation.

1 Pet. 1. 9.



FINIS.



An Analysis of the LORDS PRAYER.

The parts of the Lords Prayer are,

First, the Preface or Introduction : whence we learn,

1. To whom we are to direct our prayers, onely to him whom we may thus call upō.

Our Father
which art in
Heaven.

2. With what affections we are to pray. { 1. Reverence.
2. Confidence.

3. What an entire communion with the godly,

Every faith-

4. What a peculiar interest in God

full man hath.

5. Whither we are to direct our thoughts, where we are to settle our affections, in prayer, especially where God is, in heaven.

Secondly, the body of petitions, concerning

1. God, whose honour is all we can desire or wish him. And thus we are taught here to desire, and further, above and before any thing that concernes our selves; which we are farther to testify by giving due

Hallowed be
thy Name.

due respect to, 1 his glorious attributes
2 his holy word; 3 his mighty works
4 whatsoever any way beares his name, or
hath any relation to him.

2. *Our selves* whose necessities are manifold. In regard of,

1. The good things we stand in need of.

1. For our soules, which are to be cared for before our bodies: the good whereof consisteth in two things;

Thy King. 1. Admittance into Gods Kingdom
whence we learn,

1. That by nature we are to acknowledge our selves strangers to the kingdom and grace of God.

2. That we are to promote the means of grace as farre as we shall be able.

3. That we must strive to make these means effectual both to our selves and others.

4. That we must labour to grow in grace continually.

5. That wee must earnestly long for Christs glorious appearing, when his kingdom shall be accomplished.

2. Obedience to Gods will, w^{ch} we pray may be performed by us men on earth as by the Saints and Angels in heaven.

3. Our subjection to Christs Scepter

*Thy will be
don in earth
as it is in
Heaven.*

believed by our obedience to Gods will.

Gods will, not our fancy, is the rule of true obedience.

God must be obeyed in suffering as well as doing his will.

We must strive to come as neere as we can in our obedience to the perfection of Saints and Angels.

For our bodies and bodily lives, for which we beg daily bread.

Earthly things may be sought for after Heavenly.

Our desires here to be limited to things necessary and convenient only.

These things come from *ourselves*. God, to be sought of him for *Heaven*.

We must be content with provision for the present only, without over much care for the future.

First, the evils we are in danger of, which are likewise,

1. *Spiritual*, endangering the soule.

2. *The guile of sinners* considered, while they remain unpardoned. Against which we pray forgive, O promise us we forgive.

3. *Sin* takes us indebted unto God.

4. *None* is free from the danger of this.

3. Freedom from it, above all things to be desired.

4. Only removed by Gods free pardon, and Christs satisfaction.

5. To be desired for others, as well as for our selves.

6. No better assurance of it than a readinesse to forgive them that have any way offended us.

And lead us
not into
temptation
but deliver
us from
all

2. Temptation to commit sin : whence we pray, and by praying learne,

1. That those that have obtained pardon of sin must be carefull to avoid sin.

2. That the best of Gods children are subject to temptation.

3. That a good man will desire to be as free as may be from any inducement to any sin.

4. That no man of himselfe is able to resist the least temptation.

5. God alone is able to deliver us from, and uphold us in temptation.

But deliver
us from
all
temptation
which
soever
shall
come
to
try
us
that
we
may
not
be
tempted
above
that
we
are
able
to
bear
that
the
temptation
may
not
overcome
us
but
we
may
overcome
the
temptation
and
not
be
tempted
thereby
to
commit
sin

2. Causes afflicting the body especially, as the afflictions of this present life.

which we are to pray against in the last place, and these are,

1. That the best of Gods children are still subject to manifold afflictions.

2. Not only nature, but grace teaches

to decline from afflictions,
 2. God is our onely deliverer from the troubles of this life.

3. We must seeke the deliverance of others from affliction, as well as our selves.

Thirdly, the Confirmation, or Conclusion: which consisteth of,

First, a concession of Gods glorious attributes, to his praise, and our encouragement in this holy duty of praying to
 : whence we learn,

For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

That God is to be praised as well as adored unto.

Our hearts have need of confirmation in prayer.

2. Our encouragement in Prayer to be fetched not from any thing in our selves, but from the nature, properties, and will of God.

3. God hath universall sovereignty over all creatures.

4. God hath power in his hands to doe whatsoever he will.

5. All honour and glory belongs properly to God, and is to be referred only to him.

6. Whatever is in God is to continue unchangeably for all eternitie.

Secondly, a testification of our, 1 assent,
 2 desires

a desire, 3 assurance of all things, in the word Amen, which imports so much whence we learne,

1. That Prayer must be made with knowledge and understanding.

2. Affection must goe with knowledge, to put life into our prayers.

3. Faith must seale up all, with full assurance that we shall be heard.

Faith is a settled perswasion that God doth heare, and will certainly answer in our prayers. This is to be laboured for of all that desire to pray aright.

Quest. But how can I be thus perswaded, when many faile?

Answer. For clearing of this we must consider,

First, How many wayes God answereth our requests.

1. By giving presently the thing we ask.

2. By giving the same a great while after.

as in *Luke 1. 13.*

3. By giving something better in stead of it, as in *Moses*.

4. By giving patience and strength to beare the want of it, as *2. Cor. 12. 9.*

Secondly, for what causes God sometimes denyeth them, when either

1. They pray, or praying is not in favour with God,

God, *Pro. 15. 29.* or else lieth in some sin unrepented of, *Psal. 66. 8. Iohn 9. 31.*

2. The thing prayed for is not good, or fit, as *Mat. 10. 22.*

3. They desire it for an evill end, as in *Iam. 4. 3.*

4. There wanteth a faithfull dependance upon God, *Iam. 1. 7.*

To prevent this, & to procure true comfort to our souls, our care must be to see that

1. We be in covenant with God, and lie not in any sin. *1. Ioh. 3. 21. 22.*

2. We have a promise for what we aske, & understād that promise aright, *1 Io. 5. 14.*

3. We have an eye to the right end, Gods glory and our salvation, seeking other things in subordination to these, *Ma. 6. 33.*

4. We be fully perswaded of Gods power and faithfulness, *Marke 9. 23.*

5. Wee observe how God answers us with patience, and wait for it, as in *Hab. 2. 3. Psal. 3. 3. & 37. 14.*

If God answer any of these wayes before mentioned, be content, nay be thankful.

Matth. 6. 33.

First seeke the kingdome of God, and the righteousness thereof, and all these things shall be added unto you.

FINIS.